THE VVEDDING Garment.

ROM. 13.14.

Put yee on the Lorde Iesus Christ.

By H. Smith.

AT London printed 1591

To the Reader.

TO controll these false copies of this Sermon, which were printed without my knowledge, patched as it seemeth out of some borrowed notes, and to stoppe the Printing of it againe without my corrections, as it was intended, because they had got it licenced before, although vtterlye vnwilling for some respects to haue it published, which made me withstand their importunity so long, yet seeing more inconuenience then I thought of, I suffered that which I could not hinder. And now hoping that it is Gods will to profit some by it, as Iaakob parted from Beniamin, so that which must be, let be, and the Lord giue thee a blessing with it.

Gen. 43.11

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103:01

The VVedding Garment.

ROM. 13. 14.

Put yee on the Lord Iesus Christ.

I Haue choſen a Text which is the ſum of the Bible. For all Scripture runeth vpon Chriſt like the title of a book, becauſe Chriſt is the *Alpha* and *Omega*, the beginning & the end of mans ſaluation, therefore he is figured in the law foretold in the Prophets, and fulfilled in the Goſpel. Some places point to his Diuinitie, ſome to his humanitie, ſome to his kingdome, ſome to his Prieſthood, ſome to his Prophetie, ſome to his conception, ſome to his birth, ſome to his life, ſome to his miracles, ſome to his paſſion, ſome to his reſurrection, ſome to his Aſcen- *Reue.* 1. 8.

tion, some to his glorification, all pointe vnto the Sauiour like Iohn Baptist, when he said, *This is the Lamb of God which taketh away the sinnes of the world.* Therefore learne Christ, and learne all.

Iohn.1.29.

Nowe to teach vs how wee should heare, and how we should loue, and how wee should feare, and how wee should beleeue, and howe we should followe Christ, that wee may knowe when we haue learned him. The Apostle saith, *Put yee on the Lord Iesus Christ*: as though this word did containe all our dueties vnto Christ, *To put him on,*) which seems to be the leuell of this phrase, if you marke how it commeth in) for before Paul saith, *Cast away the workes of darkenes, and put on the armour of light.* Then he nameth the workes of darkenesse, which wee should cast off: *viz.* gluttonie, drunkennesse, strife, enuie, chambring, wantonnes, after hee nameth the armour of light, which we should put on, and calleth it by the name of the giuer, The Lord *Iesus Christ.* In steed

verse. 12.

vers.13.

vers. 14.

of

of gluttony, and drunkennesse, and strife, and enuie, and chambering, and wantonnesse, & other patches of the Deuill, wherewith man clothed himselfe as with a Garment. The Apostle giueth him another garment, which hee calleth Iesus Christ: hee dooth not oppose vertue to vice, as one would thinke when he had said, Cast off gluttonie, hee should haue saide, Put on sobrietie: when hee had saide, Cast off wantonnesse, hee should haue said, Put on continencie, When he had said, Cast of enuie he should haue said, Put on loue: but in stead of all vertues, hee commendeth the example of Christ for euerye vertue, and opposeth it to euery vice, as if hee should say, Hee which thinketh onely to followe Christe, needeth not bee lead by the hand from vertue to vertue, but his example will teache him what hee shall followe, and what hee shall flee, better then all precepts in the world. *Psal. 109. 28.*

Therfore this is the best thought in

euery action for a man to think, what Christ would do, which was made not onely redemption and saluation to saue vs, but wisedome and example to guide vs. Therefore hee saithe, *Learne of me and follow me*, as though wee should thinke before we speake, whether hee would speake so, and consider before we doo, whether hee would do so, & do all by his example as the Scholler writeth by his copie, or else we do not learne of him, but of our selues, and then we go awrye, like a Childe which scribleth without a rule. If thou resolueſt to speake, and doe no otherwise then Christ would speake and doo himselfe, thou shalt be sure to doo all things well, because thou followeſt a straight patterne. Therefore studie what this meaneth. *To put on Christ*. It is a straunge speeche, and a straunge garment, they which cannot tell like *Nichodemus*, what Christ meaneth when he saith, that we must be borne againe, cannot tell what *Paule* meaneth when hee saith, *Put on Christ*:

1. Cor. 1. 30.
Mat. 11. 29
Mar. 10. 21
Ioh. 3. 4.

as

as if one man ſhould put on another. I thinke many heere may goe to the Apoſtle, as the Apoſtle weate to Chriſt, and aſke. What is the parable? This phraſe is read in none but *Paul*, which hath written moſt of Iuſtification by Chriſt: and therefore hee vſeth all phraſes to expreſſe how wee ſhould applye Chriſt vnto vs, and in no tearmes hee hath ſhewed it more liuely then in this phraſe, *Put on Chriſt*. For it ſignifieth that Chriſt dooth couer vs like a Garment, and defende vs like an armoure. Hee hideth our vnrighteouſneſſe with his righteouſneſſe, hee couereth our diſobedience with his obedience, hee ſhadoweth our death with his death, that the wrath of GOD cannot finde vs, iudgement cannot ſpie vs, the curſſe cannot ſee vs, for the garment which couereth and hideth vs. But as *Iaacob* got the bleſſing in the name and apparell of *Eſau* his elder brother: ſo in the name and apparrell of Chriſt our elder Brother, we receiue the bleſſing,

Luke. 1. 9.
Gal. 3. 27.
Rom. 4. 7
Gen.

and

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Iob. 3.4. meaneth *To put on Christ*. It is a straunge speeche, and a straunge garment, they which cannot tell like *Nichodemus*, what Christ meaneth when he saith, that we must be borne againe, cannot tell what *Paule* meaneth when hee saith, *Put on Christ*:

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as if one man should put on another. I thinke many heere may goe to the Apostle, as the Apostle weate to Christ, and aske. What is the parable? This phrase is read in none but *Paul*, which hath written most of Iustification by Christ: and therefore hee vseth all phrases to expresse how wee should applye Christ vnto vs, and in no tearmes hee hath shewed it more liuely then in this phrase, *Put on Christ*. For it signifieth that Christ dooth couer vs like a Garment, and defende vs like an armoure. Hee hideth our vnrighteousnesse with his righteousnesse, hee couereth our disobedience with his obedience, hee shadoweth our death with his death, that the wrath of GOD cannot finde vs, iudgement cannot spie vs, the curse cannot see vs, for the garment which couereth and hideth vs. But as *Iaacob* got the blessing in the name and apparell of *Esau* his elder brother: so in the name and apparrell of Christ our elder Brother, we receiue the blessing, and

Luke. 1. 9. *Gal.* 3. 27. *Rom.* 4. 7 *Gen.*

and are receiued into fauoure like Christ himselfe. For God saith not, This is my beloued Sonne which pleaseth me, but *In whom I am pleased*: meaning, that not onely Christ pleaseth GOD, but wee please God in Christ, *For Christ is our head*. Therefore as one looking in the face of a man, doth like him straight if he like his face: so God beholding vs in the face of Christ, doth loue vs straight, because the face dooth please him: But Christ is not our head, vnlesse we be his members: Christ is not our Garment vnlesse we put him on: as Christ did put on our garment, when he clothed himselfe with our flesh and tooke our infirmities, and bore our curse: so we must put on his garment, that is, his righteousnesse, his merites, and his death, which is as strange a vesture to vs, as our flesh was to him, and much adoe we haue to put it on, and when it is on, there is great cunning to weare it cleanlye and comely from soiling and renting, that such a precious Garment

*Math.*3.17

1.*Cor.* 11. 3.
Ephe. 5.23.

Reue. 3. 4
*Mat.*22.11.
*Mat.*7.13

be

be not taken from vs againe. Therefore many ſeeme to weare this Garment which ſhall bee thruſt from the banket, becauſe they weare it not: as thoſe which will ſay when the Lorde ſhall come to iudgement, *Wee haue ſeene thee in our ſtreetes, wee haue heard thee in our Sinagogs, we haue prophecied, we haue caſt out deuils, wee haue wrought miracles by thy name*: as though if any had put him on, or borne his markes, they were the men which were marked like his ſeruants, therefore who but they ſhall enter into Heauen? Yet Chriſt ſaith, *I know you not*, there is their rewarde, *I know you not*, as if he ſhould aunſwer, you weare not my Liuerie, you beare not my Cogniſance for all your ſhewes, therefore departe from mee: ſo hee put them off, becauſe they had not put him on: For though they had ſeene his perſon, and heard of his vertues, yet they had not faith to applye his mercies, his merites, his death and his righteouſneſſe vnto them, without which no man can put on Chriſt

Luke. 13. 26

Luke. 13. 27.

nor

nor weare him. Faith is the hād which putteth him on. Faith taketh first his righteousnes & couereth hir vnrighteousnes, then shee taketh his obedience, and couereth hir disobedience, then she taketh his patience, and couereth hir impatiencie, then she taketh his temperance, & couereth hir intemperancie, then shee taketh his continencie, and couereth hir incontinencie, then she taketh his constancie, and couereth her inconstancie: then she taketh his faith, and coueroth her diffidence: then shee taketh his humilitie, & couereth hir pride: then shee taketh his loue, and coueroth her rancour. And so taketh one roabe after another, and tricketh hir selfe vntill shee haue put on Iesus Christ, that is, vntill shee appeare in the sight of God, like Iesus Christ, clothed with his merits and graces: that God hath no power to be angry with her, because shee commeth so like his Sonne. This is to put on Iesus Christ, as you shall see more liuely, when you haue taken a view of the Gar-

Garmẽt, for we are to speak of Christ the Garment, and of our putting it on. There be many fashions of apparrell, but they are too light, or to heauie, or to sad, or to course, or to stale, and all we are out. At last the Apostle found a fashion, that surpasseth them all: it is neuer out of fashion, meete for all seasons, fitte for all persons, and such a profitable weede, that the more it is worne, the freiher it is. What fashion haue you seene comparable to this? It is not like the clothes of Dauids Ambassadours, which couered their vpper parts, but not their lower parts: nor like Sauls armour, which tired Dauid when he should fight with it. Nor like the counterfait of *Ieroboams* wife, which disguised her selfe to go vnknowne: nor like to the old rags of the *Gibeonites*, which deceiued *Iosua*, nor like the paultry sute of *Michab*, which he gaue once a yeare to his Leuite, nor like the gluttons flaunt, which ietted in Purple euerye daye, nor like the light cloathes which Christ saide are

2. *Sam.* 10. 4.

1. *Sam.* 17. 29.

2. *King.* 14. 3.

Ioh. 9. 45.

Iud. 17. 10.

Matth. 11.

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Matth. 11.

in

Luke.16.19 in kings Courts, and make them ligh-
Exo.28.21 ter that weare them. But it is like the Garment of the high Priest, which had all the names of the Tribes of Israell written vpon his brest: so all the names of the faithfull are written in the brest of Christ, and registred in the booke of his merites: it is like
Mal.3 16. *Elias* Mantell whith deuided the wa-
2.Kin.2.8 ters: So hee diuideth our sinnes and punishments, that they which are clothed with Christ, are armed both a-
Deu.26 5. gainst sinne and death. It is like the Garments of the Israelits in the wilderdesse, which did not weare: fortie yeeres together, they wandered in the desarte, and yet saithe *Moyses*, their shooes were not worne, but their apparrel was as when they came out of Egypt: So the righteousnesse
Math.17.2 of Christ dooth last for euer, and his mercies are neuer worne out. As *Mardocheus* shined in the kings robes before the people: So and more glorious are the faithfull in the robes of
Hest.6.11 Christ before God. When Christ was transfigured vpon the Mounte.

Mat.

Mat. saith, that his face shined like the Sunne, and his cloathes were as white as the light: So when we are transfigured into the image of Christ we shall shine before other men like lights: and therefore Christs Disciples are called *Lightes*, because they were clothed with light, and shined to the world. *Psal.* 136. 1. *Mat.* 5. 14.

Salomon was not so glorious in all his royaltie, nor the Lilies which are brauer then *Salomon*, as hee which is clothed with Christ, because the apparrell vpon him is better then all the worlde about him. Therefore if Dauid sayde, *Weepe yee daughters of Israell for Saul which clothed yee in purple*: I may say, reioyce ye daughters of Israell, for Christ which hath clothed you with righteousnesse, as it were with a vesture, before you come to the banquet. *Mat.* 6. 29. 1. *Som.* 1. 14.

This is the wedding Garmente without which no man canne feast with the Lord. This Garment is called *an Armour*, because it defendeth vs frō all the assaults of the deuill the flesh *Mat.* 22. 11.

Ephe.9.1 flesh, the world, the heate of persecution, and the cold of defection. This
Rom. 1. Garment is called *Light*, because it is the beautie and glorie of them which
Math.6. weare it. This Garment is called a *Kingdom*, because none but Kings do weare it, that is, they are inthroned in the kingdom of Christ, & made kings ouer the world, the flesh and Sathan: which weare this Garment, like the
Iude.ver.6. haire of *Sampson* which while he wore he was like a King, and al his enemies had no power to hurt him.

This Garment *Paul* hath sent vnto you, to go before the king of heauen and earth, a holy Garment, a roiall Garment, an immaculate Garnẽt,
Rom.5.1. an euerlasting Garment: a Garment
Rom.14.17 whereof euery hem is peace of con-
Mat.9.20 science, euery pleat is ioy in the holy Ghost, euery stitch is the remission of some sin, and saueth him which weareth it. If she which touched the hem of Christes Garment was healed, hee which weareth the Garment, nay he which weareth Christ himselfe, shall not hee bee healed of all his sores, though

though he were wounded from head to foote? You neede not cloath him now which saith. *When I was naked yee didnot cloath me*, nor cast your Garments in his way, as they did, when hee came to Ierusalem, but take his Garments and suffer your selues to bee clothed, as *Noah* did, to couer your nakednes. As the good *Samaritane* put him vpon his owne beast, which was spoiled with theeues, and bound vp his sores when hee was wounded. So Christ IESVS mounteth the faithfull vpon his righteousnesse, and healeth their sins, as though hee should couer them with his Garments, whom the world, the flesh, and the diuell haue robbed of their Garments, that is, the righteousnesse which they had in Paradice before the Serpent came: so if wee put on Christ, we are clothed with his obedience, whereby our wickednes is couered: we are clothed with his merits whereby our sins are forgiuen: we are clothed with his death: whereby our punishment is released, we are clothed with

Mat. 25. 43
Mat. 21, 8
Gen. 9. 23.
Luk. 10. 34
This Samaritane doth not signifie Christ, but yet may be resembled to Christ.
Gen. 3. 1.

with his ſpirit, wherby our hearts are mollified and ſanctified, and renued til we reſemble Chriſt himſelfe. This is the Apoſtles meaning, to put on Chriſt, as it is vnfolded in *Col.* 3. 12. Where he brings foorth all the robes of Chriſt, and ſortes them, and ſaith, put on mercie, put on meekenes, put on humilitie, put on patience, put on loue, all which before he called (the new man) So that to put on Chriſt, is to put on the newe man with all his vertues, vntill we be renued to the Image of Chriſt, which is like a newe man amongſt mē. They which labour to be righteous, and yet beleeue that Chriſts righteouſneſſe ſhall ſaue thē, haue put on Chriſt as *Paul* would haue them. Wee are not taught to put on Angels, nor Saints, nor the Virgin *Mary*, nor *Paul* himſelfe, to couer our ſinnes with their righteouſnes, as the Papiſts do, but we are commaunded to put on Chriſt, & couer our ſinnes with his righteouſneſſe. The body hath many Garments, but the ſoule hath one Garment, Euery clout will

Col. 3. 12. *verſ.* 20.

couer

couer our ſores, but the fineſt ſilke will not couer our ſinnes. Therefore when we ſeeme braue to others, wee ſeeme foule to God, becauſe his eye is vpon our ſinnes, which lie naked, when all the reſt is couered, vntill we put on Chriſt, and then we heare that voice, *Thy ſinnes are couered.* And then wee haue that bleſſing: *Bleſſed is the man whoſe ſinne is couered.* So we are cloathed and bleſſed together. Yet this Garment is out of requeſt, too rough for ſome, too graue for others, too baſe for others. And therefore inſteade of putting on Chriſt, they put him off, in ſteed of welcomming him they diſcharge him, like the Gadarens, that they may keepe theyr Swine, that is, their beaſtly pleaſures which hee would caſt into the Sea. Theſe are like the fooliſh Souldiors which ſhould haue made Chriſt their Garment, and they caſt lots vpon his garments, and deuided them, and ſo ſpoiled them. So do the papiſts deale with this Garment, they ſay it is not fit for them, & therefore they breake

Math. 9. 2.

Pſal. 32. 1.

Luke. 1. 37.

Mat. 8. 34.

Math. 27. 35.

it and mangle it, and peece it with rags of their owne inuentions: they say it is too light, & not able to beare off the stormes of death, and heate of hell, and therefore choose rather to make themselues Garments of their merites, and their Masses, and their penance, and their pardons, and their pilgrimages: like *Adam* & *Eue*, which made themselues coates of figleaues, which God destroied againe, to shew that when men haue patched all their leaues of masses, of pardons, of pilgrimages, and satisfactions together, yet they will not couer their nakednesse, nor keep of the heate of Gods wrath, but are like the curtall skirts of Dauids Ambassadours, which hid not their shame. Therefore when we may goe in our masters attire, shall wee scrubbe like beggars patched in our rags? Mine owne Garmentes defile me, saith *Iob*: Our owne Garments, our owne righteousnesse defileth vs, for what garment, what righteousnes haue wee of our owne, but that which like a menstrous cloath, which had

Gen. 3. 7. and 31.

2. *Sam.* 10. 4.

Iob. 9. 31.

had more neede to bee waſhed it ſelfe, then to wipe that which is foule. Therefore Chriſt muſt make vs Garmentes or elſe when our backes flaunte it like Courtiers, our ſoules ſhall ſtrippe like beggers. And the Deuils will ſporte themſelues like Cham, to ſee our nakedneſſe. *Iſa.64.6.* *Gen.9.22.*

Firſt the Father made vs Garments in Paradiſe, nowe the Sonne makes vs Garments in the Wilderneſſe, nay, the Sonne is made our Garment, as *Paule* ſaith, *Chriſt is made vnto vs righteouſneſſe*: that is, Chriſtes righteouſneſſe, muſt bee our Garment, or elſe wee ſhall bee aſhamed when our righteouſneſſe dooth not reach to couer our nakedneſſe, but ſtill ſome parte will peepe bare vntill he caſt his righteouſneſſe vpon it, and then all is couered. As Dauid needed no other armour againſt the Gyant, then a Sling: ſo wee neede no other Garment againſt ſinne then Chriſt. There wanteth nothing but this, to put it on. *Gen.3.21.* *1.Cor.1.30.* *1.Sam.17.40.*

Nowe let vs see howe to put this Garment on. Many fumble about it, like Children which had need of one to put on their clothes. Some put on Christ as a cloake, which hangeth vpon their shoulders, and couereth them when they goe abroade to bee seene of men: they can cast on the cloake of holinesse, and seeme for a while as holy as the best, but so soone as they come home, the cloake goeth of, and the man is as he was, whose vizard was better then his face. Thus Hypocrites put on Christ, as many retaine vnto noble men, not to doo them any seruice, but to haue their countenance. Many put on Christ like a hat, which goeth off to euery one which meetes them: so euery temptatiō which meets them, makes them forget what they heard, what they promised, what they resolued, and change their waye, as though they had not repented at all. So the common people like your selues put on Christ, they are zealous, so long as they are in the Church, and beate their

their breſts, and caſt vp their eyes, like the Publican, when they heare a ſentence which moones them, as though they would doo no more againſt that ſaying while they liue. But the next buſines putteth all out of mind, til they come to the church againe. Some put on Chriſt as a gloue, which couereth but the hand, ſo they put on the face of Chriſt, or the tong of Chriſt, but their hands worke and their feet walke, as they did before. So many profeſſours of Religion put on Chriſt, which call but for diſcipline & reformation, that they might get a name of zeale and ſinceritie, to couer ſome fault, which they would not be ſuſpected of. Thus euery man would couer himſelfe with Chriſt, but they haue not the skill, or they haue not the will to put him on. What will you doo then? Though the Garment be neuer ſo good, yet it is not good to them that do not weare it. For what profit kaue we of the garmẽts which we do not weare? they neither keepe vs from heate Luke. 18. 11.

nor colde. Therefore Paule dooth not bring you a Garment to laye by you for the mothes, but hee biddes you put it on. Heere is the cunning nowe in putting it on. If Paule had taught vs this, then you would hearken vnto him. Well, you ſhall heare what Paul ſaith to the putting of it

verſ. 12. on. Firſt (ſaith Paule) you muſt *caſte awaye the workes of darkeneſſe, and then put on the armour of light*. Firſt you muſt put off, and then put on: As the Eagles feathers will not lie with anye other feathers, but conſume them, which lie with them: So the Wedding Garment will not weare with filthy garments, but ſcornes like the Arke, that Dagon ſhould ſtand by it.

1. Sam. 5. 3. If any man may not weare womens apparrell for lightneſſe, may he weare the deuils apparrell, and cloath himſelfe with pride, with couetouſneſſe, with enuie, with hipocriſie, with vncleanneſſe, and when he is like the deuill ſit at Gods table? No man (ſaith Chriſt, patcheth a newe peece to an old Garment, and wilt thou patch an

Deu. 22. 5.

Math. 2. 21.

old

old peece to a newe Garment: God forbad the people to weare linsey wolsey, because it was a signe of inconstancie, but this is inconstancie it selfe. Hee dooth not put on Christ, but putteth off Christ, and putteth on Belial, which fashions himselfe to God, and the world too. As Christs coate was without seame, so they must be without staine that weare it. For when a man putteth on faire clothes, hee maketh himselfe faire too, and auoideth euery foule thing, least it should foule his clothes: So must he which putteth on Christ: for the finest garment is sooneste stained. Therefore when thou hast put on this Garment, thou must washe thy selfe, and picke thy waye, and choose thy workes, and handle nothing that is foule for marring thy clothes, that is, thou must not thinke as thou diddest, nor speake as thou diddest, nor liue as thou diddest, but remember that thou hast changed thy Maister, and ferue him with whome thou arte bounde. For if God

Leui.19.19

Ioh.19.23.
Reu.3.15.

Iude.9. God and the diuell could not agree vpon Moſes bodye, for one to haue one part, and the other another part, but God would haue all: Much leſſe will God agree that the diuell ſhould haue part of the ſoule, which would not yeelde him parte of the body. Thus haue you heard what you muſt put off: nowe heare how Chriſt muſt be put on. As the Angel taught Iohn *Reue.10.9.* to reade the booke when he bad him eate it: ſo we muſt put on Chriſt, as if we did eate him, not as the Papiſts do in their Maſſe, but as the meate is turned into the ſubſtance of the bodye, and goeth through euery part of man: So Chriſt and his worde ſhould go from parte to parte, from eare to hart, from hart to mouth, frō mouth to hand, till we be of one nature with them, that they be the very ſubſtance of our thoughtes and ſpeeches, and actions, as the meate is of our bodie. This is, to eate Chriſt and his word, or els we do not eate them, but chew them, and when out taſte is ſatiſfied, *Ephe.3.30.* ſpue them out againe. Thus we muſt put

put on Chriſt. for the word ſignifieth ſo to put him on, as if thou wouldeſt put him in, that hee may be one with thee, and thou with him, as it were in a body together. As he hath put on all our infirmities, ſo we muſt put on all his graces, not halfe on, but all on, and claſpe him to vs, and girde him about vs, and weare him euen as we weare our skinne, which is alwaye about vs. Then there ſhall be no need of wyers, nor curls, nor perriwigges, the husbands ſhall not be forced to racke their rents, nor inhaunce their fines, nor ſell their landes, to decke their wiues. But as the poore mantle of *Eliah* ſeemed better to *Eliſha* then all the robes of *Salomon*, ſo the wedding garment ſhall ſeeme better then all the ſlants of vanitie, and put euery faſhion out of faſhion, which is not modeſt and comely like it ſelfe. If you will know farther how to put on Chriſt, you ſhall ſee how your texte wil Catechiſe you in his three names. Lord, Ieſus, Chriſt. The Apoſtle ſeemeth to ſpell out the way vnto vs, how

2. *Kin.* 2. 13

how we should weare this Garment. First wee must put him on as Lorde, then wee must put him on as Iesus: Lastly we must put him on as Christ. Thou must put him on as Lord, that is, thy ruler to commaund thee, and thy Tutor to gouerne thee, thy maister to direct thee, thou must bee no mans seruant but his, take no mans parte against him, but saye with the Apostle, *Whether is it meete to obey God or you?* Thou must put him on as Iesus, that is, thy Sauiour, in whome thou trustest, thy protector on whom thou dependest, thy redeemer in whō thou beleeuest. Thou must not looke for thy saluation from Angell, nor Saint, nor any thing beside him. For the name of Iesus signifieth a Sauiour, and is giuen to none but him, and he is not onely called the Sauiour, but the saluation, in the song of Simeon, to shewe that he is the onely Sauiour, for there may be many Sauiours, but there can be put one saluation: as there may be many tortures, & yet but one death. Therfore when hee

Act. 4.19.

Iosua hath the like name but not from God, nor to that end.

Luke.1.69.

Iud. 3.9.

he is called the ſaluation, it implieth that there is no Sauiour beſide him. Thou muſt put him on as Chriſte, that is, a King to rule, a Prophet to teach, a Prieſt to pray and ſacrifice and pacifie the wrath of GOD for thee. For this name Chriſt dooth ſignifie that he was annointed a king, a Prieſt and a Prophet: for man, a king to rule him, a Prieſt to offer ſacrifice for him, a Prophet to teache him, ſo that hee putteth on Chriſt as Lord, which worſhippeth none but him. He putteth on Chriſt as Ieſus, which beleeueth in none but him, and hee putteth on Chriſt as Chriſt, which worſhippeth none but him, beleeueth in none but him, and heareth none but him. You put on Chriſt firſt, when you are baptiſed: then you were ſealed and conſecrated to his ſeruice, ſo ſoone as you came into the worlde, you vowed to renounce the worlde and followe GOD: howe manye haue put on Chriſt thus, and ſince haue put him off againe, which haue broken

Luk. 3. 33. *Act.* 3. 22. *Heb.* 8. 3. *Mat.* 1. 16. *Heb.* 1. 8. *Gal.* 3. 17.

broken the first promise that euer
Rom.6.3. they made, and were neuer faithfull
to God since. You put on Christ a-
gaine, when you are called and sanc-
Ephe.4.22. tified, that is, when you cast of the old
man, which is corrupt with the lusts
of the flesh, the pride of life, and the
cares of this worlde, and put on the
new man, which is regenerate in righ-
teousnes and holinesse to the image
of Christ, or likenesse of Adam in
his innocencie, for to put on the new
man, is to become a newe man, as if
thou were borne againe, and conce-
Rom.12.2. ued of the holy Ghost. Of this *Iob*
speaketh when he saith, *I put on Iustice*
Iob.29.14. *and it couered me*, You put on Christ
1.Cor.10.16 againe, when you receiue this holye
Sacrament; and are partakers of his
body and bloud, that is, the merits of
his obedience and passion by faith,
which heareth him, as if shee did see
him, and seeth him, as if she did feele
him, and feeleth him, as if she did tast
him, and tasteth him, as if she did di-
gest him, then Christ is become yours
and dwelleth in you, and feedeth you
with

with his grace to eternall life, as the bread and Wine sustaineth the life present.

Lastly, when you haue put on Christ in these three sortes, which is your Garment for this worlde, after you shall put on Christ in heauen, and bee clothed with his glorie, and that shall be your last vesture, which shall neuer weare out. *Phil.* 3. 21. 1. *Cor.* 15. 49.

Thus haue you heard what is meant by putting on Christ, first to cloathe our selues with righteousnes and holinesse like Christ, and then because our owne righteousnesse is too short to couer our armes, and legges, and thighes of sinne, but still some bare place will peere out and shame vs in the sight of God: therefore we must borrowe Christs Garments, as *Iacob* did his brothers, and couer our selues with his righteousnesse, that is, beleeue that his righteousnesse shall supplie our vnrighteousnesse, and his sufferings shall stande for our sufferings, because he came to fulfill the lawe, and beare the curse, and satisfie *Gen.* 27. 15.

his

his Father for vs, that all which beleeue in him might not dye, but haue
Iob. 3.16. life euerlasting.

Nowe I haue shewed you this goodly Garment, you must goe to another to helpe you to put it on, and none can put this Garment vpon you, but he which is the Garment, the Lorde Iesus Christ. Therefore to him let vs pray.

FINIS.